

The practise of Princes.

Dear Murray



WISDOM in the Proverbs which all Divines acknowledge to be the Sonne of God, the eternal Word, by which the father made the world, *Prov. 8. 13.* faith there, *by me Kings raigne, and Princes decree justice: by me Princes rule, and the nobles and all the Iudges of the earth.* Where, though it be true that God infused into divers heathen Princes and Iudges zealous of virtue and justice, some beams of this *Wisdom*, who may therefore be saide, in som sort, to rule by it; yet wee are not to understand that every King and Governour, that ruleth & iudgeth by unlawful policie or wicked counsell, doth it by this *Wisdom.* *I. King. 12. 25.* *Ieroboam*, vainly fearing that the peoples going up to *Ierusalem* would make them revolt, tooke counsaile for the setting up of calves in *Bethel* and *Dan*, wherein he and his counsel did not rule by this *Wisdom* but by a divelish policie, which indeede was rather folly then true *Wisdom*, for it made God his enemy. and was the sodaine overthrow of his howse; as the like earthly policies were of the families of *Saul*, *Ahab*, *Abolon*, *Achitophel*, *Haman* and others. The meaning therefore of that place is, that all Kings, Princes, Iudges and Governours, that judge and rule well and happily, they judge by or according to that wisdom which is Gods word: therby keeping their people (what in them is) in the true worship and feare of God; as did *David*, *Iehoshaphat*, *Hezekiah* and *Josiah*, wherein they are truly Gods Vicegerents, seeking his kingdom, and the righteousness thereof, and whereby their owne kingdoms are kept in peace, and the neighbouring kingdoms come to feare them, as they did *Iehoshaphat*, therefore wisdō saith, *2. Chro. 17. 10.* *By me Kings raigne:* not by any policies or subtiltie but *by me*, who am Gods *Wisdom*. Which is there found most true, where Princes square their counsels by Gods word, and labour that their people may be governed in all matters of faith and salvation by his revealed will; and where, as they ought, their owne lawes and *1. Chro. 29. 23.* government tend to the same ende: for therefore the throne of a King is called, *the throne of the Lord. and the kingdoms of this world. 11. 15. 22. 8.* *the kingdoms of our Lord and of his Christ.*

THE PRACTISE

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But besides those general rules in the Law and the Gospel, which shew Princes what should be the end and scope of al their lawes and government; and by which (where kings doe so esteeme of them) their people are bidded and kept in awe, as by that word, *which stilled the raging of the sea, and the madnes of the people*; and which is *the rod of his strength*; this *Wisdom* in holy writ, and especially in that booke of the Proverbs, hath left unto all Princes divers speciall Rules whereby they ought to square all their actions and government, which may be called *The Princes principles, or The practise of Princes*: which should be regarded as *Christs charge to Christian Kings*, and euer observed, because they are Gods immutable Wisdom, which he hath left to be a sure guide to all Princes to the ende of the world; and wherof in a more special manner that may seeme to be saide, *By me Kings raigne, &c. Now therefore hearken o Children unto me.* If al the Children of Wisdom ought so to doe, Princes more especially, their calling beeing of the greatest waight, deeply concerning so many thousands of people, and standing most in neede of that Wisdoms help, which is the Sonne, and *the Prince of the Kings of the earth.* Al Princes are as much bound to observe his lawes and directions, as their meanest subiects are to regard theirs, for he is the King of Kings, and all his Rules and directions are perpetuall lawes; so immutable and irrevocable that all designs and determinations that are contrary unto them, how faire a shew soever they make of wisdom and a probable good, they are but meere wickednes, and can not establish the Prince that puts them in practise, but rather tend to his undoing: for that is one infallible principle left us by Wisdom, *A man can not be established by wickednes*, and therefore the Lord saith, *Woe to the rebellious children, that take counsell, but not of me, and cover with a covering but not of my spirit: which walke to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt* as *Asa* also sought a league with Syria, and relied on it, and not on the Lord, and was therefore punished, wherefore Wisdom saith, *It is an abomination to Kings to commit wickednes: for the throne is established by justice*: by carrying themselves justly towards God and their people, therefore state policies that stand not with pietie must needs overthrow it. Such are all temporisinges, in matters of religion, with Princes and people of a con-

Psa. 65. 7
Psa. 110. 2

Rev. 1. 5.

Prov. 12. 3.
Esa. 30. 1.
and chap. 31
1.

2. Chro. 16

Pro 16. 12.

trary faith, and seeking, or favouring middle waies of reconcilement, such as *halt betweene God and Baal*, betweene Christ & Antichrist, like the Arminians of our time: which euer grow from bad to worse, & make but the adversaries abroade and at home more insolent, and God to give us over to be deceived by their practises. As wee may see in the fruite of that treatie with Spaine; wherein King *James*, who had euer favoured the Papists, and slackened the execution of lawes against them, at last to attaine his ends first with Spaine, and then with France, permitted aide to goe to the Archduches, and after to the French King against the Rochellers: more manifestly connived at poperie, favoured theould Countesse, divers Lords, & others, the freinds therof; frowned on the religious opposers of their practises, in court & parliament; suffered not the lawes, to be executed on Priests & Iesuits but suffered them in a manner openly to dispute, preach and write, and in some sort forbad preaching & writing against them: all which could not but make Israel to sinne, many to leave their love and zeale of the truth, others to fall to Poperie, Arminianisme, temporising or neutralitie; which things, it seemes were also donne and suffered, to binde them a by those favors from practising against his life, as they had done against the life of Queene Elizabeth. Howsoever neither by those fauours, nor yet by urging and pressing fruitles traditions and ceremonies, and silencing such as groaned under them, were their number lessened, and drawne nearer to our religion; but rather multiplied and made to affirme, that the most learned, and wise on our side, did hereby shew their good opinion of Popish religion. In so much that *Fisher* the Iesuit grew so insolent in print, as to incite the King, by the example of the French King Henric 4. to let in the Iesuits, saying, that besides thanks & presents from Peru, China, &c. he purchased 2000. pounds for his fame. But he knew the Kings timorous nature; and therefore as B. White observed, *He had his ende in mentioning that instance knowne to the world direfull and tragicall, & a hope by that trope to intrude by terror for how they requited that Kings lone the dolefull catastrophe sheved,* therefore he addeth, *male ominatis parcite verbis*. Knowing that me would be ready to infer that King *James* was like to finde no better requital of Papists for his politik favouring of them: which is alwaies just with him to permit, who saith, *He that vyil saue his life*

The Papists.

See the Reply to his hers Preface.

Mat. 10. 31

viz. by ungodly temporisings *shal loose it.* The King knew that though he should call the best protestants, puritans, wrong them and their religion; yea see it suffer never so much injurie and losse from others; yet there was no danger of them; (much lesse that a King should neede to burne *Paras* his workes; though he meant to deserve evill) for religion bindes their hands. But must they therefore have the more injuries heaped on them to please the Papists? or because Papists are bloodie, if crossed in religion, must Kings therefore temporise with them, and not rather trust in Gods protection, as *Queene Elizabeth* did? That which men doe, in an unjust policie, to prevent an evil, is in Gods justice suffered to be the cause that brings it on them, as Gen. 11. 4. Ioh. 11. 48. And accordingly, it seemed so probable, that King *James* died by the practise of such papists and popelings, as every day lulled him asleepe with tales, flatteries, wine, jests, songs, and catches, while the *Palatinate* was loosing; that the Parliament desired to have it sifted out, but this proceeding for him was dashed in such sort, as he, to his owne hurt, had oft crushed the indeavours of many Parliaments by prerogative, wherein he haveing by checks and scornes prevailed against the counsels and privileges of Parliaments, and refused to let them rid him of such flatterers and secret enemies, as neither truly feared the Lord nor the King, but *midled with* jesuited Spirits, given to change, religion and government, as beeing of the Spanish faction, that was true in him which the Preacher saith, *I saw a time that man ruleth over man to his ovvne hurt.* In so much that some saide Better is a poore and vvise child, then an old and foolish King, that vvill be no more admonished. But certainly he had greates abilities of understanding and judgment, if feare of the papists power and practises, and an unlimited desyre of peace with them, had not made him use many temporising policies, pleasing to them, and greivous to his best subjects. Howsoever his policies, of that kinde, found no better fruite then the increase of papists and the emboldening of them here, the damfull losse of the *Palatinate*, the undoing of his posterity there, the danger of loosing his only Sonne in Spaine, the more violent persecution of the protestants in Germany and France, to the losse of many freinds abroad, of his subjects hearts at home, and his owne fame every where. In

further

further prooffe whereof, I neede say the lesse, seeing *vox populi, vox tiva Anglia* and *Tom tell-troth* have said so much: yet som men make a god of him, and urge his Sonne to follow his fathers wilddom, as if wee had not yet had mischeife enough by the reviving Romish and Spanish factions. But God graunt it may be a warning to him, and all other protestant Princes, to abandon all such fruitles and drangerous policies, as favour divers religions, together with the treacherous promoters of them; & to hearken in such cases to that which the *Wisdom* of God saith. Trust in the Lord with all thy heart and leane not to thine owne understanding. *Cease from thine owne wisdom.* Aske counsell of God at his oracles, for therefore *Wisdom* saith to such a one as hath not consulted with Gods word, as he ought; *Heare counsell and receive instruction, that thou maiest be wise in the later ende:* and for policies and counsels that stand not with Gods word; *My Sonne heare no more the instruction that causeth to erre from the words of knowledge.*

Pro. 3. 5.

Pro. 23. 4.

Pro. 19. 20.

vers. 27.

Wisdom saith, *in the multitude of the people is the honour of a King;* and for the want of people commeth the destruction of the Prince; that is, whether he lack people, or having multitudes want their hearts, which *Rhehoboam* found true, when embracing evill counsaile, and seeking to be a more absolute Lord over them, then his father, he thereby lost the most of them, and so his greatest strength under God, whereby he was exposed to the more danger of all foraigne enemies. which proves it to be one of the most traiterous offices that can be, in counsellours to alienate the heart of a King from his subiects.

I. King. 12.

Here therefore questionles, they can not be excused, who incensed the King against his subjects in Parliament. I know som lay greate fault in the Knights and Burgeses for delaying the graunt of the subsidie of tunnage and poundage, considering the Kings wants. The truth is, they had beene worthy of greate blame, if the necessity, that compelled them to it, had not pleaded for them: which was to get som things, before that grant, reformed, which did eate at the roote of religion & state, & which they thought they should never be once suffered to speake of, much lesse to question & list out, if the customes were once granted

By depri-
ving them
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monwealth.

Mar. 3. 24.

granted, for they knew that many great crimes of lust, murder, oppression, & the like, could not get hearing, much lesse justice, when they had been laid to the Duke and his confederates in former sessions and sittings of Parliament, as well since the death of King James, as before; & that also in matters of treacherie in religion and state, as about the losse of the Palatinat, treasure, shipping, munition and honour, in the expedition to Cales, Rees, Rochel, and in other designs: wherein they of that faction, under publik pretences seemed to be private Agents for Rome, France & the howse of Austria, and divers of them manifest introducers of Arminianisme, which they used as a shooring-horn to draw on Popery & division, though they know that *a Kingdom divided in it selfe can not stand*. In this last sitting, divers things of these kindes, were manifested against som Bishops and others, when now the house beeing ready to declare them to the King they that were sick of the Parliament, to shoulder out these proceedings and finde them other worke, animated the officers of the custom howse, & som others, to use all extremity (& among others against a burgesse then sitting in Parliament) who beeing therefore questioned in the howse of commons, they that got them the kings protection on purpose to engage him in that cause as their manner is in others) had then pretence to crie out, that the Kings prerogative was infringed, & he obliged to adjourne the Parliamēt: which well perceiving that by such divises & shifts they should be prevented (as they had often beene) of questioning delinquēts, & that the assemblie was like to be therefore dissolved, began to protest more openly and plainly against such whisperers: who in the meane while, as men guiltie, and unable to stand the triall, laboured uncessantly, by all the pretences that could be invented, to prove the Commons contemners of regal authority; & the King obliged on point of honour to dissolve that assemblie. Yet afterwards their greatest enemies that counted them litle better then traitours, could not prove their demur insufficient, nor that they had done any thing against the lawes, whence it came to be held honourable in them all to choose rather to abide in prison, then to gaine offered libertie by beeing bound to the good behaviour: which may be an argument to the King, that those men, incensed him against them, to save their owne treacherie from coming to triall; & that

& that this was the ende of getting their freinds chosen Knights and Burgeses, as also of all their intelligences in the howse, guarding the Kings eares, and preventing all Parliament complaints & proceedings, by a prevaricating exposition of them, & even of the verie talke of another parliament. Many of them had got their honours and offices of the Duke by such services to him: & therefore now, to save their owne stakes, and maintaine that pride, they have made all this division, and left the king to get money and hearts where and how he can; while in the meane time, they account these counsels and services trustie, honourable, and meritorious; and thus as wisdom saith, *Many wil boast every one of his owne goodnes: but vvho can finde a faithfull man? Only by pride doth man make contention.* And hence it was that they ever geered and scorned the best indeavours of the Parliamēt: & therefore though they be many, and of greate wit, no marvaile, if yet their wisdom have failed them in many greate designes, for as wisdom saith, *A scorner seeketh wisdom and findeth it not. A wicked man diggeth up evill, and in his lips is like a burning fire: setting whole Kingdoms in division and combustion. A froward person sowveth strife, and a tale-teller makes division amonge Princes: he divideth the head from the members, and the peeces and Princes one from another. He shutted his eyes to devise vvickednes, he will not be brought to see what is evill, nor suffer others to see it, but to prevent good men with cunning speeches, he moveth his lips and bringeth evill to passe. If any thinge be never to ttle amisse in his adversaries, he aggravates, and repeates it, to keepe them from discovering his owne greater fault: so he makes a man an offendour for a vvord, and turnes aside the just for a thinge of naught, and therefore Wisdom saith, He that justifieth the vvicked, & he that condemneth the just, even they both are an abomination to the Lord.* Now since it is apparant, that such are the Achans that trouble our Israel, through the secret love they beare to the vvedge of gold & babylonish garments, to honours, proffits and Romish superstition, and that many such are got aboute the King; partly by reason of King Iames his treatie for a match with Spanie, which made him broock none, but such as praised and furthered it, his favouring of papists, both which drew them, and other church-papists, lukewarne newters and temporisers aboute him, partly through the craft of Gondomar, the

Duke his mother and other Agents of Rome, Spaine and France who intruded, into places of counsaile and trust, instruments best fitting themselves and their owne endes, partly through the match with France, for seeing the French King is such a manifest freind & champion of Antichrist, a Protestants peace and alliance with him can not be so safe as it was with his father; nor much better then with Spaine; partly by suffering the Duke, the Papists, Arminians and their supporters, Bishops and others; with other delinquents to passe unquestioned, or at least unpunished; & principally by reason that by lies & devises, they have daubed up matters, as they did the losses at the Ile of Ree, guarded the Kings cares and suffered them to give effectuall hearing to none but themselves; hence it came to passe with him, as Wisdom saith, *Of a Prince that hearkens to lies, all his servants are vvicked.* Every one growes, and hopes to shuffle off his wickednes, as others have donne: and even those, who, if they lived where religion and justice were truly maintained, would be honest men; they yet, to keepe their places, proffits and honours, and to get greater, are not only faine to connive at the practises of such as the Duke was, who could helpe them to honour & offices, but eve to excuse and justifie many of them; as Wisdom saith, *Every man is a freind to him* *sa. i. 23. that giveth gifts, they blinde the eyes of the vvise:* So that *vven the vvicked come up the man is tried,* what he is, as many Lords spirituall and temporall have beene who are found too light, while (though it be true) that *He that receiveth gifts overthroweth the Land,* yet for *honour or proffit* they temporise or connive when delinquents prevaile and a Romish or Spanish faction is revived, though God, religion, Prince, people, state & all loose by it, which hath filled the Land with many secret murmures and groanes; in so much that some, who are reckoned wise men, have not sticke to infer, that there is no likelihood that God shoulde ever give a blessing to such mens counsailes, as have either assisted the Duke and his faction in their projects of betraying the Palatinate, the French Protestants and the religious indeavours of Parliament men and other good Subjects; or connived at these vile practises, and so justified him and his confederates: for (say they) such counsellours as could not see these practises, which every mechanical fellow and very ploughmen perceived (beeing so many, so frequent and so apparant)

apparent) they are blind guides unfit to be about Kings: and such (say they) as perceived them, and did not lay themselves and their fortunes downe at the Kings feet, to shew him the trechery and danger, but connived to get or keepe preferment, they were cowardly and mercinarily base, and unfaithfull to God, religion, their King countrie and the verie State, wherein they were chosen watchmen. Where in policie poperie is connived at, neutralitie and Arminianisme favoured, delinquents borne out, and Parliaments for their sakes dissolved, the King must needs have such Servants, and them ever false *Cum privilegio*: for if he hearken to them that say that these are good policies, to hearkens to lies: & God saith *Of a Prince that hearkens to lies, all his servants are vicked.* Pro. 29. Men, that take his word, say, that therefore as their roote must needs prove rotten, so things can never goe wel with the Christian world, much lesse with the religion and state of England, till the counsell which hath bene so Dukified, be in a manner wholly changed, they therefore count them fooles, who thinke if God should take the King away issues, & that the injured King and Queene of Bohemia should come to the crowne, things must needs mend; saying that could not be, unless the counsell were also changed, and made examples to keepe others from the like treacherie and temporising, for (say they) if a King be constant to religion, they also can make greateshew of defending religion (as the Duke and others did) thereby to get trust, that they may under hand betray it. And people (say they) had the like hopes when King James died, seeing our King, that now is, make greateshew preparations, and for ought wee know with sincerity: but, by the practise of the Duke and his faction, retaining all his fathers counsell, which for the most part were Hispanolished, Frenchified, Romanised or Neutralised, and suffering some worse, both spirituall and temporal, to be added unto them, all those forces were soone brought to nothing, things are growne a greateshew worse, and, to the greater greife of all goodnes and good men, without Gods speciall mercie remedies; seeing that a king who only heares and sees things in such mens reports can not know the truth, and that no man dares speak for a free Parliament, that may sift it out, much lesse for an effectuall reformation, for as Wisdom saith of such potent counsellours, *When the vicked rise up, men bide themselves.* Pro. 28. 28.

*selves: but when they perish the righteous increase. A man that hardeneth his neck when he is rebuked shall suddenly be destroyed, and can not be cured (as God manifested in the Duke) when the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people sigh. Rehoboam was not strengthened by such counsellors, but weakened. A King and his people are a body politick, and the Parliament his representative body: Now as in a body, if the faculty of the braine in one side be stopped, that it can not descend through the sinewes to the senses of moveing in the limbes and members, then those parts have the dead palsie, and the man becomes as it were halfe dead, and as unable to doe any service effectually, as our men were at the Palatinate, Cales, Ree, Rochel and in the Parliament howse: so is it with the body politick of greate Britain, through the practise of som Iesuited Spirits, who, beeing disguised in the sheepes clothing of a protestant outlide, & gotten into the place of favourits & counsellors, have cunningly infected many; both Bishops and others; In whom and by whom, the braine for the most part, is ill affected and the reciprocall passages betweene the head and the members are stopped; so that the right facultie can not descend, through the sinewes, the peeres, Iudges and Bishops, to the senses of moveing in the Kings body the Parliament; and so his Matie. giveing no life and strength to that body and the best members thereof, nor they meanes to him, the whole body is halfe dead, & so unable to offend adversaries, that it can not defend it selfe, but must needs perish, if those ill humours in the braine of counsell be not by his maiestie purged and removed, whereas if he did agree with the Parliament, and had a countell favouring the moveing indeauours of the same, he must needs grow dreadfull to them, who now hope to see his kingdom (by these continued divisions) easely conquered; witnes the Popes Bull to the present French King, given at Rome, Septemb. 4. 1626. Now then seeing that it is cleare, that in these things, the Kings Matie. himselfe (who is ruled and abused by them) is not the least sufferer; but hath cause to say of them, as old Iacob did of *Simeon and Levi bretheren in evill; Into their secret let not my Soule come*; and that thus divided from his people, which under God are his strength, he must needs be in more danger of foraigne enemies, & forced to treat with them on harder conditions, which*

which is one of the secret ends, that som of these whisperers had to helpe the Catholike cause (at least under a pretext of zeale to the Kings prerogative, which zeale they used both as an instrument to worke division, and a cloake to cover theire treacherie to our religion, and theire secret favour to Rome and her champions) what true Subject but wil pray and indeauour that the King may see & expell these dangerous counsellors? which is the ende of these few collections, and reflecting the light of that wisdom, on theire practises, which saith, *Blessed is he that shall not be offended in me but wisdom is justified of her children*, practises so desperately persisted in, that there seemes to be enmitie, jelousie and emulation betweene France and Spaine, whether shall (by theire meanes) hold the continued honour of counteing, & in the end of conquering us, wherein yet I should abhor to be so plaine, & indeede to medle at all, if the many greate and manifest wrongs done to God, religion, my King & countrie, with the extreme danger the three later stand in, did not seeme to crie out of silence & bawking, & to call to me for plaine dealing what ever it cost me, as Isa. 1. 23. Ezech. 22. 27. for 1. What a miserable thing it is, to see wicked counsellors get such a hand over theire King, that he is wholly ruled by them, and dares not doe or say any thing, but what they like? nor favour a good man and his cause further then they admit? as it was with *Zedekiah*, who durst not be knowne of the talke he had with *Ieremie*, but was forced to faine a busines, and an answer to stop the mouths of his Princes and Councillors, so verie a child they made of him; though it be saide, *woe to thee o Land whose King is a child*: when with a couragious & constant frowne, he might have dispersed them all, and have saved himselfe and the citie, by beeing perswaded by *Ieremie*. 2. Wisdom saith of a true king *The pleasure of a King is in a wise servant* (this wise man is one truly religious, not an *Achitophel*) *but his wrath shall be toward him that is lewd*. Such as are our seditious whisperers, the seedesmen of division. *Righteous lips are the delight of Kings, and the King loveth him that speaketh right things*. And againe: *A King that sitted in the throne of judgment, chaseth away all evill with his eyes*. He lookes with indignation on wicked men, as considering, that he sits in the throne of the Lord, to doe that which is right, and best for Gods service and kingdom. 20. 26.

Mat. 11. 6.
19.

1st. 38. 25.

Eccles. 10.
16.

Pro. 14. 35.

chap. 16. 13.

chap. 20. 3.

20. 26.

PRO. 21. 1. *A wise King scattereth the wicked, and causeth the wheele to turne over them.* And why should wee not pray and hope that God may give our King this grace, seeing Wisdom saith, *The Kings heart is in the hand of the Lord, as the rivers of water: he turneth whithersoever it pleaseth him?* for he saith to Kings, *Cast out the scorner, and strife shall goe out: so contention & reproch shall cease,* and on the other side, *He that loveth purenes of heart, for the grace of his lips, the King shall be his freind.* Wisdom also sheweth that it is for a Kings honour and safety to have wicked men sifted out, and cut off or expelled, saying, *The glory of God is to conceale a thinge: but the Kings honour is to search out a thinge: to let such come to triall. Take the drosse from the silver, and there shall proceede a vessel for the finer. Take away the wicked fro the King, and his throne shall be established in righteousness;* as if he saide, otherwise it must needes totter. O but these cunning Achitophels have many goodly pretences, shewing, that it is wisdom in Kings to keepe downe and suppress these Puritans, as they were ever pleased to call the gentlemen of the lower howse, and all that crie out for reformation, or trouble themselves with such matters as the treatie and match with Spaine, the increase of poperie and Arminianisme, the losse of the Palatinate, and of Shipping and honour in the Seas; transportation of munition and corne, the Rochellers, or the like; and thereby (say they) taxe the wisdom and government of their King and his councill, whē indeede this suggestion, & the like, is but a cloake to cover their treacherie, love to superstition, and hate of our religion, yet want they not a disguise of pretended love to the booke of common praier, the hierarchie, and such traditions and ceremonies thereof, as doe not offend poperie; as if that were sufficient to make them protestants and good states men whose hearts and practises are for Rome; for as wisdom saith, *Hatred may be covered by deceite, but the malice thereof shall be discovered in the congregation;* that is, in an publick and free assembly, which shewes the good use and necessity of Parliaments, which these mens practise could never endure, and therefore they have stil got them dissolved, by hooke or by crooke, let what would follow, either at home to the joy and furtherance of the Papists and Arminians, & the extreame weakning of the King and kingdom; or abroad to the undoing of our freinds and religion in Germanie, the Palatinate

latinate, France and Denmarke: whereby our Bishops, and their abettors, have shewed they had rather all these should fall, then their owne faction and glorie, though poperie and pelagianisme have every where thriven by it, what care they? that being in many of them the maine end of these their practises; witness *Cosens* protected for all his cosening devotions published, and palpable superstition erected; and their suffering the *Appealers booke* to passe two or three yeares, and the Author to be rewarded, that so schollers in the universities, to get promotion, might in like manner corrupt and be corrupted, and so corruption might spread from these fountains to all parts of the Land, watered by them and when they doubted that in Parliament, it might be questioned and they for suffering and furthering it; to prevent that, they get the King to call it in sleighly (not a search to be made for it, as for other bookes, not lest as this to be freely sold in shops by any that would) and to forbid all disputes, preaching and writing on both sides, knowing they could thereby hinder all that should write against those errors, and let bookes and disputes passe, which defended the same; as they after did Dr. Iacktons second part, printed before the Parliament, but somewhat kept in till it was dissolved, whence it appears that though these were points they durst not maintaine in Parliament, and therefore errors; yet their drift was to save and further them, and to engage the king further and further in the cause, that so the Parliament might not meddle with them, or if they did, it might be pretended, the howse tooke the matter out of his hand, taxed his government, and undervalued his prerogative, that so he, incensed thereby, might shew the Arminians more favour. And the like ends have they that get Kings, in pretended policie, to connive at poperie, and stay the execution of lawes against Papists, suffer ordinance, victuals and other provision of war, to be daily transported to the enemies of our religion; that so if never so little shew be made of reforming these things before a Parliament, and yet Parliaments complaine of them, or of their agents in court, church-papists trecherous favourites & delinquents, straight it might be pretended the matter is taken out of the Kings hand, and his government and prerogative is taxed and infringed, thereby to put off reformation, incense his majestie and get them more favour. And still to save these practises

ctises from comming to triall, and therewithall to put men out of heart in their trading, make them sell their ships and therein the wals of the land, they ever finde the Parliaments other worke in case of customs priviledges and other matters, and then informe the king that in those things his prerogative is by them grossly infringed, and he obliged to dissolve the assemblie.

The reasons, why the howle of Austria and the French have of late prevailed, are cheifely two, first because they had care to suffer none to be of their councill of state, Agents abroad, nor Generals and Commanders in war; but such as they knew were sure to their religion, and would strive all they could to maintaine and propagate the same. In all their treaties and warres, this was ever one main ende, they aimed at, as appeareth by Gondomars practises in his treating with England; and the care and zeale of their Generals of Bavaria, Tillie, Spinola and the rest; as he saith that writes the siege of Breda; *Against them it was thought fit our forces should be bent, not for affectation or desire of Sovereignty, but for the reestablishing of religion, and regaining what they usurped.* Now if they had scene like true zeale and care in the English councill and Generals, for the Protestant religion, they never durst have attempted so much as they have: but they grew confident that England, then the strongest of all protestant States (and most likely to worke, Romes Ruin if truly zealous) could not to any purpose helpe the Palatinate, the French Protestants, nor the King of Denmark; much lesse hurt the proceedings and conquests of Romes champions spirituall or temporall, knowing the Kings dispositiō, and that she and they had the Duke and other secret friends in England, who one while would hold the Kings hands (easily kept from drawing his sword) under vaine pretexs of hope to set all right by treatie, while they of the Palatinate and the French Protestants were loosing and bleeding; and another while when they could with no colour use that course any longer, would in counterfeyt zeale get forces raised, with greate shew of ayding and defending religion and the freinds thereof, but with secret purpose to bringe them, for Romes sake, to nothing; as besides declares, the same commissions procured, the popish leaders and instruments imploied, and munition and victuals to the enemies transported, sufficiently manifested; that so at last England might
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Siege of

Breda p. 8

be glad of peace with France and Spaine on hard conditions. And in the meane while, they could, with gifts, presents, flateries, promises, and som small supplies and services, make shew that they were greate freinds and Agents to the King for the King and Queene of Bohemia, theire issue, the King of Denmarke, and the Rochellers; the easier to cousten them all, and get the fault laid on the Parliament, that stroue most to remove such deceitfull practisers, as by working these things, seemed to hope a rebellion would follow; and then Romish champions might be called from France or Spaine to take a side, and get all, as wildom saith, *A seditious person seeketh only rebellion, therefore a cruell messenger shall be sent against him.* Kings can not binde them from such practises by shewing them favour: for papists wil forfeit all other bands to strengthen those of theire religion. Secondly because in Germanie France and Spaine, the Popish clergie, high and low, have ever had free libertie to speake and write unto Princes, and others for the defence and propagation of theire owne religion, and rooting out of theire aduersaries, and to reprove all such as failed therein, and get them punished, while in the meane time, the Duke and other theire secret freinds in England, so laboured, and by the helpe of the Bishops obtained, that protestant preachers writers should not doe the like for theire religion, no not though it were by Gods undeniable word; and that if any did, it should be never the better, yet till there be the like care & zeale both in the counsell of state and in the clergie, things can never go well with our religion and state, nor they be enabled to stand against the zeale and practises of a contrarie religion and kingdom. Ministers are Christs Embassadors and Agents: and therefore ought to have free libertie to speake in the word of the Lord to Kings & statemen (so it be in good and reverent sort) for things pertaining to the furtherance of Christs Kingdom, and against such practises as hinder the same. They ought rather to have had this priviledge then Gondomar, the Dukes mother, & such others as on the contrarie laboured for the kingdom of Antichrist, and till they have it, princes can not say rightly that Christ hath his Embassadors or Kingdom received in theire courts. Which som undertake to prove, can not be till the hierarchie and dominion of the Lord Bishops (never by Christ ordained but forbidden) be overthrowē,

Pro. 17. 11.

2. Cor. 5.

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Mat. 20. 2

1. Pet. 5. 3

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as dangerous to protestant Princes and states ; because the greates places thereof , are only baits to make some divines temporisers, instruments and freinds of such trecherous Arminians , church-popelings and delinquents, as can prefer them ; and others to spend their zeale in maintaining the hierarchie and the fruitles dominion, traditions and ceremonies thereof. Out of all which, he that wil, may see, that the losses, dishonours and troubles that have befallen this Land, and indeede our religion and brethren also in the Palatinate, Germanie, France and other parts , have cheifely sprunge from these two fountains. 1. A corrupt councell and clergie in England , that were more for the Duke and his confederates that helped them to honours, offices and preferments, then for the religion and state divided, and kept low, by his and their practises; which the Pope, the howse of Austria , and the French King, perceiving, tooke that for a time of persecuting, conquering and depelling all Protestants. 2. A vaine policie of suppressing such preachers, writers and Parliament men, as sought to discover the mischeife of trecherie, and obtaine effectually reformation. In the later (if not in both) the power and flatterie of the Bishops were principall helps , their seeming holy habit, reverence, and authority, countenanced the projects of the Duke and his confederates, while for preferment , they stuck fast to him and them in court and Parliament: and their power and hierarchie served to terrifie, suppress and stop the mouthes of such ministers & writers , who otherwise might by their sermons and bookes have discovered the homebred enemies , and obtained releife for the freinds of our religion , which is the service Christ gets by Lord Bishops and their hierarchie; who hereby shewed, that they will sooner let religion, Prince , State and all go downe , then their owne usurped dignities and hopes of further preferment, for these and other courtiers and Dukenists , that have still pretended the Kings power and prerogative, have not strengthened , but rather weakened and debased the same. 1. By those fruitles expeditions that they caused abroad; which were so forecasted that the Sailers and Souldiers , neither comming to good service nor their pay, should refuse to serve the King any more , or to be governed by his officers, but be readier to spoile their countrey when they returned. 2. By those dangerous divisions that they have procured

red and nourished at home. And while they got his majestie to suffer divers ambitious divines for advancement, to broach anew, the doctrines of *Pelagius*, and to erect popish superstition, to the treading under foote as wel of the divine law, as of the Parliamēt, have they by al these things gotten the King and his lawes to be more revered, or lesse? Surely lesse witness the generall murmurs of his subjects throughout the whole Land, and divers bold outrages of Sailors and unpaide Souldiers. Would it not greive any true Subject to see how the Kings authority was of late despised in that outrage in Fleetestreete, backed by the Templers? where in som observed a just judgment of God, that as the King suffered divines, who are, or should be, Gods lawiers and Souldiers, to tread Gods authority & law under foote, by slighting som proofs of Scripture, and sophisticating others; so God suffered Souldiers, Templers and other Innes of court men to spurn against his lawes and authority. God, that oft payes by retaliatiō, suffers people to deale so with Princes, as they deale with him, and their Servants to bee alike faithfull to them in their service, as they are to him in his. If people see their Princes cast away the word of the Lord in divers things, they wickedly grow as careles of Gods word, which enjoines subjection to Princes, and which otherwise stilleth the madness of the people, and keepes them in aw, God causeth the Prince that feares him, and sincerely furthers his word preached, to be by his people revered, loved, feared and enriched with presents and gifts, as *Jehoshaphat* was: He therefore that doth it not, but rather the contrary, he must needs finde the contrary; him he suffers to be molested with enemies, and the rebellions of his owne vassals, as were *Salomon*, *Rehoboam*, *Jeroboam*, *Ioram* and others, wherein that is fulfilled, which the Lord saith, *Those that honour me, I will honour, and those that despise me shall be lightly esteemed*: Looke then on the dishonours and losses of the State abroad, the troubles, divisions and outrages at home, and confesse them to be the fruits of their counsels, who stand for connivance at poperie, favouring of Arminians, and protection & honouring of delinquents temporall & spirituall.

But though I should reckon up all the fruits of their counsailes, some men would yet commend them for wise counsellors, as our Arminians, and ambitious temporisers and popelings doe,

Mat 22.34

2, Tim. 2.4

2. Chro. 17

1. King. 11.

14. chap. 26

12. 15

2. King. 9.

14.

1 Sam. 2.

30.

Pro. 28. 4. 5 who have all thriven by them, for as wisdom saith, *They that forsake the law praise the wicked: but they that keepe the law set themselves against them. Wicked men understand not judgment, but they that seeke the Lord understand all things.* It is fit indeede that Kings

Pro. 11. 14. should have their counsell: for where no counsell is, the people fall:
 & chap. 15. but where many counsellors are, there is health, that is, if they be honest men, and true as the old men that counsailed Rehoboã faithfully; divers greate matters of state may be better carried by such privy counsellors, then by a Parliament, which is more publick & open: but if they be Achitophels, and as the yong men that gave wicked counsell, temporisers or false to the religion and State, they seeme to serve; then the more they are, and the more wit they have, by so much the worse they beeing such as Wisdom describeth.

Pro. 29-16.

Pro. 24. 21

Pro. 28. 2.

Psa 68. 6.

Job. 12. 20.

When the wicked are increased, transgression is increased, but the righteous shall see their fall. Such as neither, *Feare the Lord nor the King, but meddle with them that are given to change religion and government;* for such while they rule their King are all Princes to his hurt: and so wisdom saith, *For the transgression of the Land many are the Princes thereof.* They are the finnes of the Land, which raigne in the light of the Gospell, as drunkennes, adulterie, prophanenes, oppression and the like, that provoke God to suffer them to be intruded, & to prevaile against the zeale and care of so many Parliaments. Not all the base trecherie of delinquents, nor the wisdom of so many hundred men, oft set in Parliament, to discover them, suffice to make the King see their practises, and the danger of defending them, much lesse the necessity of expelling them, when the finnes of the nation hold them up. If our sins had not supported them, to plague us, God, *that maketh men to be of one minde in a howse,* would have made our Kings, as our Parliaments, to heare see and abhor them; and not have suffered them to be so deafe and blinde on that side, to the breeding of such longe and dangerous divisions betweene the head and members of the Parliament: but for sinne, *He taketh away the speech from the faithfull counsellors, and judgment from the ancient.* Hence it was that God suffered the Duke to get so many to be created and made Earles, Vicounts, Barons and Bishops, & them to be brought into the parliament to uphold his faction, and carrie out his partie in the upper howse by multitude of voices, after the Popes example in

ple in the counsell of Trent. A strange way and merit to atcheive
 honour, if I miscall it not, beeing so attained by them that justifie
 the wicked for a reward, what true honour have such men? It is
 greate honour indeede to a mā to be made a Peere of the Realme,
 and by virtue thereof, to sit as a Iudge in Parliament, to heare cau-
 ses, and to stablsh and ordaine lawes; matters so greatly concer-
 ning a nation: but that is, if it be for the right furtherance of Gods p. 82. 1
 kingdom, true religion and justice, and the manifest good of the 6.
 common wealth; herein they are Gods, in a laudable sense and
 worthy reverence: but if by them these things shall goe backward,
 and the contrary be brought forward; If a man shall attaine and
 hold honours for favouring poperie Arminianisme, or neutralitie,
 or for conniving at such practises as those of the Duke, or for ju-
 stifying delinquents, and getting Parliaments for their sakes dis-
 solved, or for overthrowing their lawes and priviledges, is there
 true honour in such a one? It is indeede as if one attained or held
 honours by murders, treasons, adulteries, thefts, lies and the like;
 or by slobbering them over, as som write of the smothered mur-
 der of Marques *Hambleton* and others, and as if a man should get
 the honour to be a Iudge by overthrowing the lawes. And they
 that get or hould honours and offices by getting Parliaments thus
 dissolved, and providing that there may be no more, or at least not
 free to touch all ill practises and persons; it is, as if one should get
 the honour of a Iudge for overthrowing the court of justice, or
 for providing that no causes might be heard, or at least that divers
 might not come to true judgment, but either be smothered and
 throwen out, or carried by corrupted voices. What poore plough-
 man haveing the knowledge and feare of God, is not much hap-
 pier then such greate ones with their thus bought offices and ho-
 nours? And yet who sees not, that those who for such services to
 the Duke and his faction, have beene made Earles, Vicounts and
 Barons are exceding many, and three fould more then the ancient
 nobilitie? at least then those of them that have constantly dista-
 fted such vile practises, and all communion with them? the like
 might be saide of Bishops, Deanes and heads of colledges. And
 therefore I am perswaded, that who so lives but a few yeares shall
 see a greater rot of Nobilitie and Prince-like clergie, then ever
 was seene in this Land, which I write not as prophesying (for God
 forbid

Isa. 5. 20.
23. 24.

Psa. 1. 4.

forbid that I should be so arrogant, as to make my selfe a *Prophet* or the *Sonne of a Prophet*) but as gathering it from the never failing word and Truth of God in such places of that of *Isaiah*, *Woe unto them that speake good of euill, and euil of good, which iustifie the wicked for a reward, and take away the righteousness of the righteous man from him. Therefore as the flame deuoureth the stuble, and as the chaffe is consumed of the flame, so their roote shall be as rottennesse, and their bud shall rise up like the dust, &c.* A good Christian should rather refuse & lay downe offices and honours, then take or hold them on such conditions. And yet God knowes verie few haue of late yeares attained or hold any greate offices, or honours on such termes, or at least by reason of some participation with them. Witnes those furthest from court, and least infected, the Leiftenants, Deputie-Leiftenants, Iudges, Iustices, Majors, Aldermen and other officers, made to further or exact, and wringe from the people, benevolences and loanes, and to straine for them or imprison such as stood out, or make them serue as Souldiers, or lodge and maintain such unruly and unpaide Souldiers, as were billited, in their townes and villages, for no other service then to punish them: things set a foote to hinder the calling of Parliaments, breede diuisions, if not rebellions, make the Land weary of warres for defence of religion; and so to save the trecherie of the Duke and his confederates from comming to triall: who in the meane while haue ever found the commons new greivances to put the old accusations and proofes out of their mindes. Many greate complaints haue beene made against such men: God graunt the King, may give them an effectuall hearing in a free parliament, least otherwise men fearing to be imprisoned & crushed, as others haue beene, should not speake what they know; and so trecherie should still preuaile, and hinder the King of the happines

following the due execution of justice: *for the throne is established by iustice. A King that indgeth the poore in righteousness his throne shall be established for ever.*

70. 29. 14

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THE
LAMENTABLE
AND TRUE TRAGEDY
OF MASTER ARDEN OF
FEVERSHAM IN KENT.

Who was most wickedly murdered
by the meanes of his disloyall and wanton
wife, who, for the love she bare to one *Mosby*,
hired two desperate Ruffins, *Blacke-Will*,
and *Shakebag*, to kill him.

Wherein is shewed the great malice and
diffimulation of a wicked woman, the unsatiable
desire of filthy lust, and the shamefull end
of all murderers.



LONDON,
Printed by ELIZ. ALDE dwelling neere
Christs-Church. 1633.